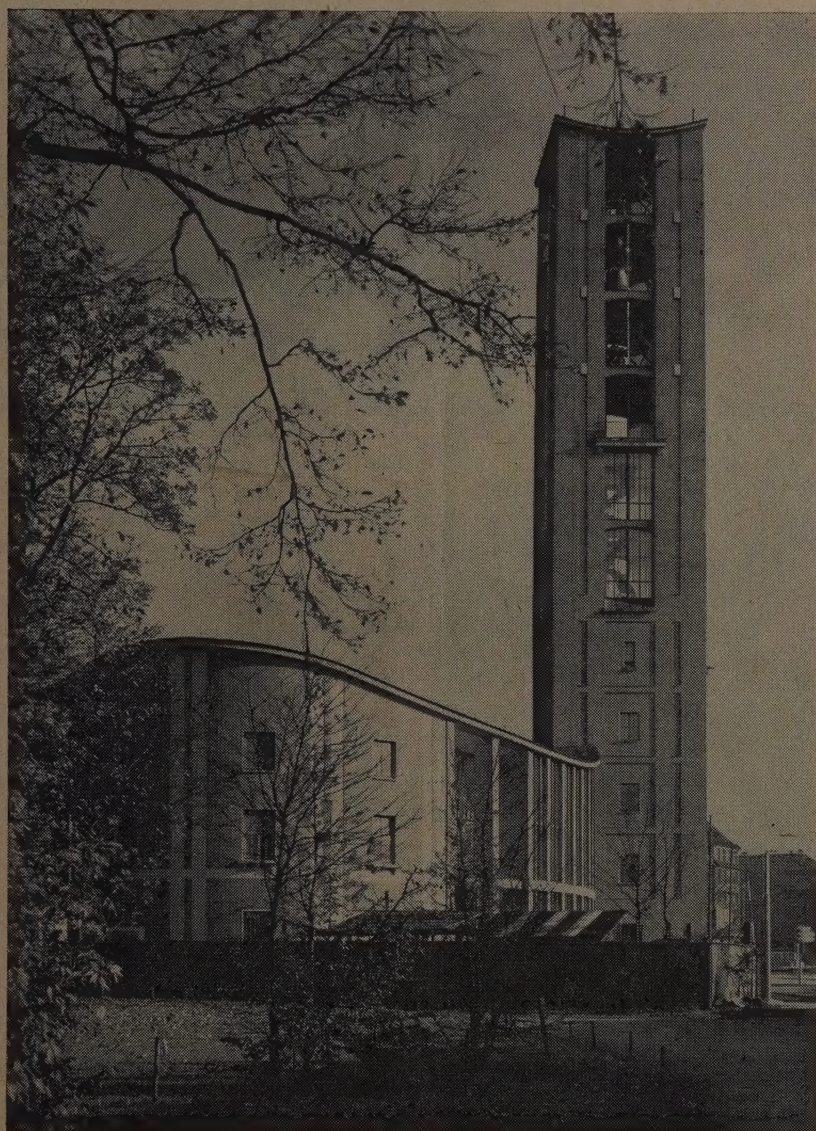


Lutheran Herald

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ST. MATTHEW'S CHURCH, MUNICH, GERMANY
(Story on page 53)

Faith in Calgary

The Evangelical Lutheran Church has a new congregation in Calgary, Alberta, Canada. Now to be sure, if we were to devote a page to each Home Mission congregation which is established these days, we would have our hands full. However, we would like to have Faith in Calgary symbolize the forward march of the entire Canada District. For many years, Canada was kept busy revitalizing its already existing congregations, realigning its too-large parishes, and building up its schools and institutions of charity. Perhaps, as a result, not as many new congregations were established as was the case in some of the other districts.

Now, however, there is increasing Home Mission activity throughout the district. Faith in Calgary is but one of many.

The ELC has long had a congregation in Calgary—Trinity. Some years ago, with the city growing by leaps and bounds, there was some thought that Trinity should surrender its favorable downtown location for one nearer the new building developments. Wisely, however, the final decision was against such a move, and a new field was sought out.

That is how Faith Church came to be. Under the supervision of District President Dale and the Home Mission Department, steps were taken in 1952 to secure property. In 1954 a pastor was

secured in the person of the Rev. Raymond O. Olson, Edmonton. He was a "veteran" of Home Missions, having been the first pastor of Calvary, Edmonton.

Building operations began before the congregation had been organized. Organization took place last May. First services in the church edifice were held Sept. 11.

Before the church building was erected, it was necessary to secure a parsonage. Since the whole thing was new and the congregation should have

a part in all dedication services, it arranged that church and parsonage should be dedicated at the same time.

Dedication festivities were held November 25-27, 1955. The first service looked particularly to the young people in Luther League and choir. Dale was the speaker. Saturday evening was dedicated to the women, the WMF district president, Mrs. Hoyme, speaking.

Sunday was the day of climax. Children's Service, the sermon was by Dr. O. K. Storaasli, president of Lutheran Theological Seminary, Saskatoon. The Morning Worship, Dr. George Evenson, president of Camrose College, preached. The Service of Dedication of both church and parsonage in the afternoon, was conducted by Dr. Storaasli. At the concluding service, the Rev. A. M. Vinge, president of the Canadian Lutheran Institute, Camrose, was the speaker.



LUTHERAN HERALD • O. G. MALMIN, Editor • CARMEN MITCHELL, Assistant to the Editor • HERMAN E. JORGENSEN, News Editor

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Lutheran Herald

Behold, I Make All Things New"

Dr. Hanns Lilje

of the noblest features in the inner life of our generation is the longing for a complete renewal of life. I think that this is one of the best things you can do about it.

This desire is widespread. You come across this desire in many parts of the world. It is without any doubt one of the most promising elements of our international life. People feel that we should not finish the first decade after the terrible war in a complete stalemate; we should try to start a new start. That is the reason why a wave of hope has spread through the international atmosphere when the leaders of governments of the four Great Powers met for a personal talk in Geneva. You felt, as it were, a personal desire of everyone to do something drastically positive for peace and not to let things take their dangerous course.

But far more moving is the sight of a simple human being which is seized by this desire for a complete renewal. I have always thought that a person is not lost as long as he or she is able to want this sort of thing. It is an indication that one has not yet given up, that resignation has not been the last word and that there is still hope. Yes, there is hope as long as somebody with a true and unconditioned desire goes for a new start in life.

You find it in history, too, especially in the history of the Christian Church. Those have been by far the most fascinating moments in the history of Christianity when movements of renewal arose. A beautiful transient splendour covers those periods in which Christianity turned anew to Christ, when a new element pervaded their worship and overcame the impediments of a tradition which had become stale. I am thinking of the days of the great revivalistic movements or the days of the Reformation when hymns of thanksgiving arose out of a Christian community which had

won a new certainty and confidence. And what a beautiful light shines forth from those periods in the middle-ages when a new spiritual spring spread over the dark and cold parts of the Europe of the ninth and tenth centuries after Christ!

May I once again turn to the personal aspect of this? I would like to address you, my friend and listener—would you not be all too willing to admit that these have been the greatest moments in your life when you were looking into the dawn of a new day, rising for a new start, getting out of some sinister entanglement or hopelessness or sterile resignation? Were not those the days when you really lived?



BISHOP LILJE

A sermon delivered over the CBS Church of the Air on Sunday, October 30, 1955, 10:30-11:00 p.m. by the Reverend Dr. Hanns Lilje, Bishop of Hannover, Leading Bishop of the United Evangelical Lutheran Church in Germany and President of Lutheran World Federation.

Simple Folks Know

But now we are approaching what we might call the tragic aspects of the matter. One of the humiliating things about man is that there are moments when he cannot make a new start just out of his own free will, just on purpose. For the time being I do not evaluate, I just want to describe what happens over and over again.

It seems to be hard, awfully hard, incredibly hard, to make a new start in international relationships. This is the more difficult to understand as we have a common experience of the horrors of the last war. Everybody knows what war means. It ought to be one of the easiest things to reach common conclusions and come to decisions in which everyone can join. Is it really so difficult to begin anew?

I do not like to add the personal aspect, but I have to. All of us know the slightly depressing picture of man's resolutions to make a new start. One hesitates to describe what all of us do when on New Year's morning or at the beginning of a new year in our life—we are full of resolutions, good, magnificent, noble resolutions! If I try to do the polite and courageous thing right now, I should not go on asking the embarrassing question, what usually our resolutions come to.

One thing only must not happen. We must not try to evade this puzzling aspect of man's nature by turning all this into philosophy. This seems to me the easiest and most superficial type of excuse. You shrug your shoulders and say: What of it? Man is just like that! But that certainly won't do. Even if it is being done by some philosophers we cannot do it in this far too simple fashion—declaring the miserable state man finds himself in as man's real nature and telling him, as some philosophers of our day actually do, that accepting this state of man's nature means real freedom for him. It certainly is not freedom but bondage. I am sure there is no specific need for arguing this point; we know.

There is only one consequence as far as I can see. It is not within man's power to make a new start all by himself. If he wants to overcome the tragedy of unfulfilled promises, unkept resolutions, and the melancholy of resignation, he needs supernatural help.

Simple folks know. If they preserved their capacity for looking straight-forward they do not pay much attention to all these descriptions of modern man as presented by philosophers and novelists. Not that we deny what they have to tell. Some of them are masters in describing man's state in this world. But it is awfully painful to listen to this sad story in detail. Is that all? And shall we simply capitulate? Is there no hope?

There is none if it does not come from above. And this is the central conviction conveyed by the Christian message. There is a chance for renewal for everyone. There is a supernatural chance, but a real one. That

is the reason why we turn our attention to the statement of the New Testament: Behold, I make all things new (Rev. 21:5). Let us try to explain simply as possible.

You, Too

It is a word of Christ. When you glance through records of Christ's human life, the four Gospels, turn to the first pages of these reports, you feel the atmosphere of a full and powerful renewal of all things. "The dayspring from on high visited us" (Luke 1:32). It is the fresh air of dawn descending from on high to the low and dark grounds of mankind—new light, life! You watch the Son of Man and the Son of God walking around through these little towns of Galilee and through the villages where the fishermen of Galilee lived pursuing their daily work. And He healed the sick and helped the poor. He entered the house of the publican and other outcasts of society and claimed while top-figures of the society grumbled at his frankness: This day salvation has come to this house (Luke 19:9). And one of his earliest followers summed it up like this: He went about doing good and healing all that were oppressed by the devil (Acts 10:38).

Now—don't say: I know, I know, but all this is an old story, at maximum an idyllic legend of the kind which can't have anything to do with our troubles and tragedies in that complicated and harassed world of ours.

For we find this word "Behold, I make all things new" in a very different context. It is Christ, who is risen from the dead who speaks, Christ in His eternal glory. Yet in the New Testament records of Christ come to us, close to it is like the magnificent choir which concludes Handel's oratorios or like the final passage in Dostoevsky's great poem *The Divine Comedy: Life, Light, Joy*, I think—all the great promises of God combined in that majestic song of praise which is going on throughout the centuries! You may find many a Christian who is not much of a Christian, who is somewhat lukewarm, whose life is not too convincing in his aspect of life—but you never come across a Christian who does not believe that this Life as granted by Christ will ever come to its fulfillment in this world or the next. That great stream of divine grace will flow and flow as long as there are human beings in this world who need it. And God has summoned you out to be one of those whom He can bless by the gift of complete renewal. Without any condition? Without any unconditioned grace, unlimited peace, unceasing joy—that's the Gospel, the Good News. Thousands come to know it. You should and could join them. There is hope. Nothing is lost yet. You must not give up. There is no need for resignation or despair. Look to Him, who declares in all His majesty: Behold, I make all things new. All things, really. You too.

t. Matthew's of Munich

was on July 9, 1938 that the Department of State in the name of the Gauleiter and allegedly also in the name of the Fuehrer declared that by the "Day of German Art," within four weeks, St. Matthew's Church was to be torn down. New city planning was said to require this measure. At first it was lack of parking space. Later, when this argument sounded too shabby, they said that the construction of a subway made the removal of St. Matthew's necessary.

This house of God was not destroyed by air raids during the war. It was removed as a result of the brutal, arbitrary action of the powers ruling at the time. All attempts to prevent this brutal action were in vain. The unbelievable decision was reported to the shocked congregation on Trinity Sunday.

One day later, the congregation bade farewell to its loved church. Before an overflow congregation the men tried to give comfort by pointing to the impressive painting on the ceiling of the church and by citing the words of the ascending Lord: "And, lo, I am with you always, even unto the end of the world."

After the service, Holy Communion was celebrated with 1,600 people with almost all pastors in Munich assisting in the distribution. In the meantime the congregation sang the familiar old hymns beginning with Advent Season and continuing through the Church year. When the Easter hymns were sung, the last people came forward for the Sacrament. At this point, the Eisdekan, Oberkirchenrat D. Daumiller, stepped to the altar and with great feeling said: "I take the Bible from this altar and give it to you, dear brother; but God's Word shall remain vital and strong in our hearts. We take these vessels with which we have celebrated the Holy Sacrament; but no one shall prevent us from continuing communion with Christ. Now we extinguish the candles, which remind us of the night of Christ's departure; but He, the Light of the world, will lighten our path through all eternity."

After the service was over the congregation would not leave the church, but sang one hymn after another. They stayed until midnight. While the service was still going on, the company charged with the work of tearing down the church building arrived with the equipment for the task. A group of SS troops was standing in Herzog-Wilhelm Strasse in order to quell any possible disturbance.

On the next morning the actual work of destruction began in earnest and with haste. It was soon evident that a strong edifice was to be demolished. Day and night shifts were at work. The church appeared ghostly in the dazzling glare of the search-lights. Finally a special demolition detachment had to come from Berlin

so that the job could be completed on the prescribed "Day of German Art." Now cars could be parked where until recently a Christian congregation had gathered to praise the Lord.

One year later the war broke out. It inflicted many wounds among the people of Munich and left many churches in ruins. But no loss was as bitter as the loss of St. Matthew's.

St. Matthew's Rebuilds

The dedication of St. Matthew's new church in Munich on November 27, 1955 interested church members throughout Germany, and deserves to be called to the attention of church members all over the world. A church destroyed by the Nazis in 1938 and in 1955 rebuilt in modern form at the expense of the State, is an act of restoration which seeks to atone for the deeds of an era in German history which has been unsympathetic to the Church.

The dedication service on November 27, 1955, began with a procession from the barracks church used for the past eight years. At the entrance of the new church the people sang "Open Thy Gates of Beauty." The keys were handed over and the congregation entered the spacious house of worship singing the Advent hymn: "Lift up Your Heads, Ye Mighty Gates! Behold the King of Glory Waits." After the address of dedication by Oberkirchenrat Schabert and the liturgical service conducted by Kirchenrat Loy, the congregations sang "Oh, How Shall I Receive Thee." The sermon was delivered by Bishop Hans Meiser, now returned, but from 1933 to 1955 the Bishop of the Bavarian Lutheran Church. This stalwart churchman's intercessions on behalf of St. Matthew's, which was in 1938 doomed to failure, lives to see the new St. Matthew's arise to give testimony to the same message for which the old church stood for over 100 years, "Thy Word Is Truth."

The first Protestant worship was conducted in Munich as late as 1799 at the Court of Kurfuerst Max IV, Josef, whose wife was evangelical. The first Lutheran pastor was F. L. Schmidt, the man called to minister to the devout Kurfuerst's wife and her court ladies and attendants who were Protestant. The first Protestant citizen, reluctantly permitted to practice his trade in Munich, was a man by the name of Michel. The year was 1801.

We are indebted to the Rev. Theodore A. Hartig of the Lutheran World Federation staff in Germany for this material and for the cover picture. He, in turn, was urged to make it available by two Minneapolis women who visited Germany recently: Miss Gina Wangsness and Dr. Hermina Hartig.—The Editor.

Religious freedom in a predominantly Roman Catholic southern Bavaria was declared by edict in 1803. Protestants, encouraged by the fine example of the wife of the King and ministered to by her pastor, gradually increased in numbers. Beginning with only a few people their number increased to 1,200 in 1806, and 6,000 in 1833, the year when the original St. Matthew's Church was finally built and dedicated. This church became the mother-church of 34 congregations now spotted in Munich and of many others in southern Bavaria. From it, as from the center, inspiration went forth to all parts of the surrounding church. 100 years later, in 1933, St. Matthew's Church was thoroughly renovated in order to be attractive and serviceable for many years to come.

Then came the blow! By order of the Nazi Gauleiter in Munich, on June 9, 1938, and on the wishes of Hitler himself, St. Matthew's was to be destroyed—within four weeks, to make way for city improvements.

Today, in a strategic center of Munich near Sendlinger Tor, not far from the site of the old St. Matthew's, the

new St. Matthew's Church stands to proclaim the living truth of the Gospel. It is of modernistic design, seating 1,300 people with added space for 600 others in over-flow arrangement to the rear. The entire structure was planned with the worshiping congregation in mind. This is unmistakable not only from within but from outside. An impressive bell tower rises to lift the Word of Christ high above the city.

After seventeen years St. Matthew's Church will be able to find itself again as a congregation. A number of places served as temporary centers of worship, the largest of which was a barracks church. Many of its members have been worshipping elsewhere. In the spacious new building St. Matthew's Church will once again be able to take over its historic role as mother-church of Munich and the surrounding area. Its three bells will help proclaim the truth of their inscriptions: "Heaven and earth shall pass away, but My Word will not pass away." "For Thine is the Kingdom, and the Power, and the Glory for Ever, Amen." "Land, Land, Land—Hear the Word of the Lord."

A Fresh Concern in Norway

Oscar C. Harbo

When you get to Norway, please try to see my brother. He lives at _____. I pray much for him as I am afraid he is not living for Christ."

During the four weeks preceding our trip to Norway, my little pocket notebook became filled with such requests from concerned Christians here in America.

Then, in Norway, came similar requests of great concern. "I have a sister in America and I hardly ever hear from her. As far as I know she is not active in any church. Please try to talk to her." Soon another little notebook was filled.

A fresh experience of this concern was also realized within Norway itself during our first Preaching-Teaching-Reaching Missions—the one for seven large congregations in Oslo and the other for nineteen congregations in the Fredrikstad-Sarpsborg area in Ostfold. Pastors and members of our churches in Norway were gripped by the large number of cablegrams, letters, and cards received by Pastor Agnar Tanner and me from leaders, pastors, and Christian lay people here in America assuring us of special prayer for these missions. Our hearts were also frequently moved during our prayer sessions in Norway, when we heard bishops, pastors, and lay Christians pray for the work of Christ in America.

Looking back on these five weeks in Norway, I praise God for one of the greatest experiences of answered prayer in my life. With the Psalmist we say, "This is

the Lord's doing; it is marvelous in our eyes" (Ps. 118:23). To travel and work with my colleague, Pastor Agnar S. Tanner, was indeed an inspiration and blessing. To come to the land of my fathers was to come as a great debtor, for if my grandparents had not come from Norway to America years ago with Jesus Christ in their hearts and with the Bible in their homes, perhaps I would not have been a Christian today. Bishops, pastors, and lay Christians in our congregations suddenly walked into our hearts as we prayed, worked, and were strengthened together in the Holy Spirit these weeks. A new experience of the Communion of Saints was ours in Norway.

Three things characterized this fresh concern which manifested in our first P-T-R Missions in Norway. The concern (1) *Commanded*, (2) *Combined*, and (3) *Conveyed*.

This concern commanded. All of us received a deep realization of the commands of Christ for every Christian to be concerned about every lost soul. This is the main business of the Church—to save souls, to populate heaven. The Christian cannot decide whether or not he *wants* to witness. *He must!* Christ has so commanded.

In this spirit, our committees and leaders in these missions took their work in dead earnest. Our friends in Europe are very thorough in all they do. Likewise the preparations for these missions were very complete.

committees worked long and hard. Our P-T-R material was studied diligently. Our courses for instruction of lay visitors were translated. Beautiful new brochures and tracts were prepared. Prayer committees in local congregations set high goals. There were 132 prayer groups in the Ostfold area alone. Likewise in our churches, dozens of prayer groups met faithfully week after week to prepare for the mission. Three or four chartered buses, under the direction of the Transportation Committee, brought people to many of the country churches for our evening services during P-T-R week. Every man on the street in Norway was conscious of the special services in these areas that week because of the excellent work of our publicity committees. All the pastors, lay leaders, members of our committees, and lay Christians in the congregations involved, experienced a fresh concern for a single soul during these missions. The commands of Christ gripped every witness with new force in the Holy Spirit. What Jesus says directed all of us to a new concern.

new concern also combined. The floor was level this week. The priesthood of believers took on new meaning. Many of the independent free groups in the congregations which are doing such an excellent work of saving souls in Norway joined with bishops and pastors of the Church of Norway in the sponsorship of our missions. Personally, I shall never forget our last prayer meeting at the morning Mission to Pastors and lay leaders in Fredrikstad when about fifty pastors, lay leaders, and leaders representing several independent churches were on our knees together. Not that position makes any great difference, but in Norway they do have the beautiful custom of kneeling together in prayer during seasons of prayer fellowship. Such experiences drew hearts into solid unity and oneness.

The cordial, warm spirit of unity and oneness manifested by all these Christian leaders in Norway towards those who were guests from America, touched us deeply. They took us into their hearts as real brothers in Christ. Likewise, we could sense over and over again that this concern for souls also stretched across the ocean in the same spirit of unity to our pastors and Christian lay people here in America.

One of our pastors in Oslo, where seventy-four new Sunday school pupils enrolled the first Sunday after P-T-R, summarized it thus: "This week Christians in this congregation have faced each other in new unity. Living and working together as lay visitors, they have been molded together in a new sense of oneness." Concern always connects Christians to each other.

new concern also conveyed. One of our Oslo pastors said one evening: "Last week this congregation had

four pastors; this week it has fifty-four. Now fifty of you Christian lay people are calling at the homes and witnessing for Christ."

To hear the reports of these lay visitors—874 in the Ostfold area and over 500 in Oslo—was indeed an inspiration. To hear what this did for the lay visitors themselves was a thrill. They pledged themselves to more prayer, more Bible study, greater courage in Christ, a new burden for the careless and the indifferent.

Then to see this concern convey new joy into thousands of homes visited was a thrill. "I have lived here over forty-five years and this is the first time I have been visited from the church," said a lady in tears. Visitation helped to fill almost every church for each evening service. Over and over again we heard the comment, "Over half of these people we have never seen at a religious gathering." At one church on Friday evening of our P-T-R week, the church was filled one hour before our services began. At starting time, chairs and benches were placed even inside the altar rail. Four people sitting on steps leading into the pulpit had to get up so I could get into the pulpit. One organist said that it was difficult to play because so many worshippers were not accustomed to the hymns. Souls were saved. Christians were recharged. Concern connects Christians to greater spiritual energy, power, joy, and zeal. This happened in our first P-T-R Missions in Norway.

Forever I shall thank God for the privilege of praying and working and having fellowship with consecrated, Spirit-filled, deeply-concerned men of God like Bishop Johannes Smemo of Oslo; Bishop Indrebø of Bergen; Pastor Olav Egeland, director of our Oslo P-T-R; and Pastor Bjønnes-Jacobson, director of our Mission in Ostfold; and the many pastors and lay leaders involved in these missions. In a recent letter, Pastor Olav Egeland shared with us the good news that about ten P-T-R Missions are being organized in Norway for 1956. Prayer preparation is already going forward for many of these missions. Next March, a P-T-R will be sponsored by several of our congregations in Bergen. Committees are organized and functioning under the excellent leadership of Pastor Rolf Knudson of Bergen and Bishop Indrebø of the Bergen area.

What a thrill to know that God will stir thousands of Christians in Norway to a new concern for the lost as He moves by His Holy Spirit through these missions. If God can have His way in the hearts of pastors, leaders, and lay Christians in the congregations, these missions can bring revival to Norway, and through Norway to the whole world. Let us pray much for these missions in Norway.

Something happens when spiritual concern commands, combines, and conveys. Then concern connects with action which produces eternal results.

The editor of LUTHERAN HERALD is not very "neutral" on the subject of where the headquarters of The American Lutheran Church is to be located. On the positive side, he believes that Minneapolis is best suited of all the cities which have been mentioned. On the negative side, he would be opposed to Chicago even if Minneapolis were completely out of the picture.

This makes it a bit difficult to be objective in what one writes! Nevertheless, the effort will be made in this editorial, which will be simply a condensation and summary of what two other men have written. Here is the situation: When the "advisory vote" was agreed upon, the Joint Union Committee authorized the preparation of a brochure giving facts in support of both Chicago and Minneapolis. It was the understanding that this material was to be mailed to all pastors with the pastoral and congregational ballots, and made available also to the editors of the official periodicals of the Churches concerned. Our original thought was to reprint the entire brochure. Limitations of space made that difficult, so we shall confine ourselves to this summary and condensation. On another page will be found some of the supporting maps and charts.

The Case for Chicagoland

Eight arguments are advanced in favor of Chicago.

(1) The present center of population is nearer Chicago than to Minneapolis.

(2) The trend of future population has been west and south, not north. Twenty-nine states will probably have a large population increase between 1950 and 1965. They form a fringe along the east, south, and west borders of the United States.

(3) Transportation places Chicago in the favored position.

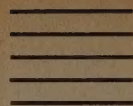
(4) Nationwide press, radio, and television facilities are better in Chicago.

(5) Size of Chicago and its national prestige speak in its favor.

(6) Neutrality of location favors Chicago. It is not the headquarters of any of the uniting Churches, whereas Minneapolis is headquarters of both The Evangelical Lutheran Church and the Lutheran Free Church. This point is of special importance to the American Lutheran Church. Following its foundation in 1930, headquarters was continued in Columbus which had been the headquarters of the former Ohio Synod. The results were "near disastrous."

(7) Future Lutheran strategy and proximity to major Lutheran centers favors Chicago.

(8) As the center of total Lutheranism, Chicago has 257,883 Lutherans of the Synodical Conference and the National Lutheran Council, while Minneapolis has 180,505.



EDIT

Shall It Be Ch

The writer then lists three of the arguments which used by proponents of Minneapolis and discusses them.

(1) Minneapolis is the "Lutheran center of America." It is often chosen for Lutheran events of national or international significance. Minneapolis is 14.5% Lutheran, Minnesota 24%. Yes, proponents reply, but that does not argue for more than regional church offices. Republicans and Democrats don't hold their national conventions in Washington, D.C.

(2) The congregations and institutions of the new Church cluster around Minneapolis, not Chicago. But what of the ALC and UELC congregations which are "scattered nationally"?

(3) The ELC has a fine, new building which will become the property of the new Church. Yes, but it is too small, and, besides, when it was built we were assured that it would not be used as an argument for placing the headquarters in Minneapolis.

This conclusion is drawn: "The main headquarters building should be located in a north suburb of Chicago, north of the Loop, in a pleasant suburban community like Park Ridge. A suite of offices should be maintained in the Loop . . . to include a reception room, one room for private conferences, one room or two for board meetings, and small group meetings." One employee would be needed that is needed to man the Loop location.

Five reasons are given for preferring a Chicago Loop location to a Chicago Loop location:

(1) Better living conditions for staff and employees.

(2) A really worthy building can be erected in a suburban. Nor does a church headquarters need to be in the Loop, since the Church "does its work chiefly by correspondence, phone, and visits of executives to the field."

(3) The cost of erecting a headquarters building will be less in a Chicago suburb than in the Loop. (4) A suite of offices in the Loop would be convenient for out-of-town visitors. (5) A northern suburb would be especially desirable because "it is an excellent residential community"; desirable sites are available; it is accessible to Chicago's newest airfield, to the Loop, to Minneapolis; it would bear the desirable "Chicago" address. Many of the congregations of the new Church are in the northwestern part of Chicago.

"On the basis of these preliminary investigations, recognizing that much additional study needs to be done before the exact site can be pinpointed, we conclude that the headquarters should be planned for a north

I A L S

Minneapolis

urb of Chicago, with facilities maintained in the p."

Case for Minneapolis

writer of "The Case for Minneapolis" deals by way introduction with two matters. Reference is made to study by the Department of Sociology of Wartburg College (ALC) which reveals that the center of population of the present American Lutheran Church is a point in Eastern Iowa; of the entire group of negotiating churches, it is a point near Algona, Iowa, 110 miles of the South Dakota line, 30 miles south of the Minnesota line. Thus Chicago is seen to be nowhere near the center of population of the new Church. Reference is made to another study which shows that less than 4.4% of the members of the new Church live in Illinois, while 21.3% live in Minnesota. Less than 1% of the people in Illinois are members of the negotiating churches; 12% of the people of Minnesota are. It is approximately 12,000 miles farther in the aggregate from the institutions of the new Church to Chicago than to Minneapolis.

The principle of "neutrality" as a factor in selecting headquarters city is also dealt with in the introduction. It is pointed out that a neutral position has not been sought in other matters during the negotiations. Rather, these issues have been decided on the basis of their merit without consideration of so-called neutrality. It is, on the merits of each case, the name "The American Lutheran Church" was chosen; *The Lutheran Standard* was selected as the name for the new official publication; "Augsburg Publishing House" is to be the name of the publishing operations; and the new Church is to seek membership in the World Council of Churches. In deciding these matters the issue of "neutrality" was not raised.

The writer then goes on to list seven factors which make a good case for the selection of Minneapolis.

1) *Proximity to the people.* The headquarters of the Church should be as near to and as accessible by as many of the people of the Church as possible. The figures already quoted demonstrate that Minneapolis is much closer to the bulk of the people of the new Church than is Chicago.

2) *Proximity to the institutions of the Church.* With the much greater distance from the various institutions in Chicago, it is obvious that contacts between them

and the headquarters of the Church will be much fewer than if Minneapolis is chosen.

(3) *Better living conditions for headquarters workers.* A city in the million-class is a far pleasanter place from the viewpoint of working conditions and commuting time than is a city four times that size. Further, it is more pleasant for Lutheran workers to live and work in a Lutheran-dominated city like Minneapolis than in a Roman Catholic-dominated city like Chicago.

(4) *The headquarters building.* While it is granted that the existence of the fine, new building erected by the ELC recently should not be used as a major argument, nevertheless the building is there and will be the property of the new Church. The offices and personnel can begin to function without delay. There is ample parking space and ample room for expansion.

(5) *Cost.* It is pointed out that it will cost "well over a million dollars" to secure adequate facilities in Chicago. This cost will come just as the new Church is beginning to function, with all the heavy expenses inevitably entailed for all the negotiating bodies. In Minneapolis, the building is already available without great capital investment being required. The much greater distance of Chicago from the center of the Church and from the great majority of congregations and institutions will also entail much higher travel expenses each year than will be the case if the choice is Minneapolis.

(6) *Favorable government.* Because of the high Lutheran population of both Minneapolis and Minnesota, the Church is assured of a favorable government. The last four governors of the state have been Lutherans. "There are times when it is necessary for a Church to ask for special consideration from the government, and it is of some value to know that there always will be sympathetic understanding of the problems of the Church. This is pre-eminently true in Minnesota."

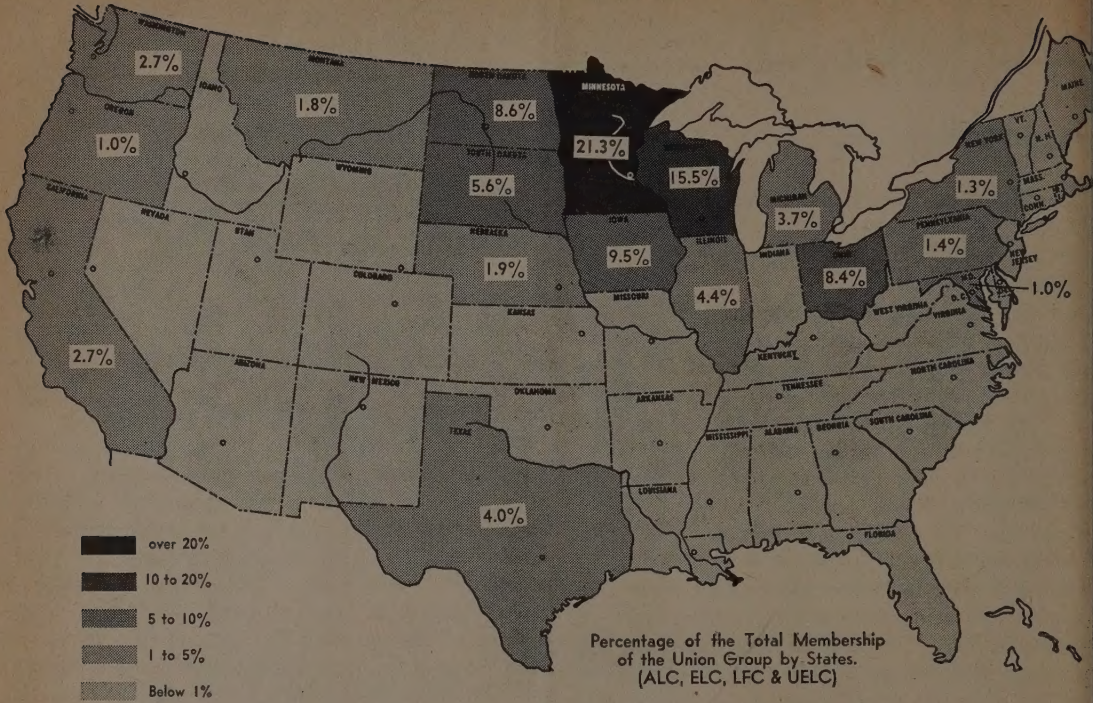
(7) *Local Lutheran interest.* Lutheran events always rank high in Minneapolis, which is not the case in Chicago. That is why Minneapolis was chosen for the premiere showing of the film *Martin Luther* and why the 1957 Assembly of the Lutheran World Federation is to be held there. That is why a Reformation Day Festival can attract about 12,000 people.

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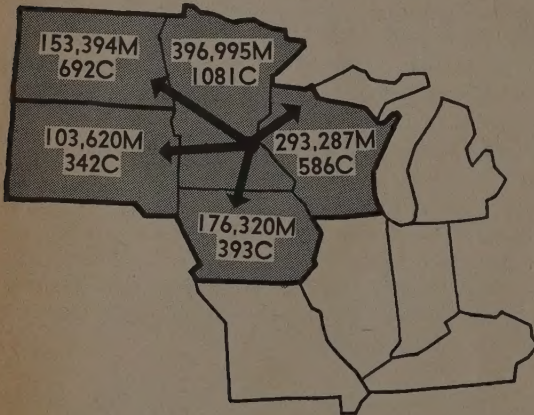
So much for the material being submitted in the brochure. We have tried not to "slant" our condensation to one side or the other.

We repeat once again our urging that the vote may be truly representative. Remember that every pastor has a right to one vote. Every congregation has the right to at least one vote; for larger congregations, provision is made for one vote for the first 500 confirmed members and an additional vote for each additional 500 confirmed members or remaining major fraction thereof. Ballots must be in the mail before midnight March 1.

WHERE DO THE MEMBERS OF THE UNION GROUP LIVE?

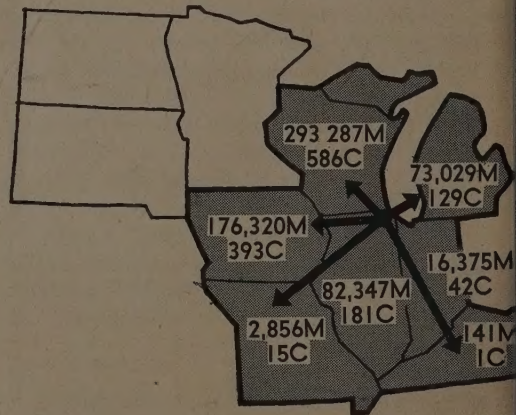


Total Union Group Members and Congregations in Minnesota and Adjacent States



	Membership	Congregations
North Dakota	153,394	692
South Dakota	103,620	342
Iowa	176,320	393
Wisconsin	293,287	586
Minnesota	396,995	1081
Totals	1,123,616	3094

Total Union Group Members and Congregations Illinois and Adjacent States



	Membership	Congregations
Wisconsin	293,287	586
Iowa	176,320	393
Missouri	2,856	15
Kentucky	82,347	181
Indiana	16,375	42
Michigan	73,029	129
Illinois	82,347	141
Totals	644,355	1,123

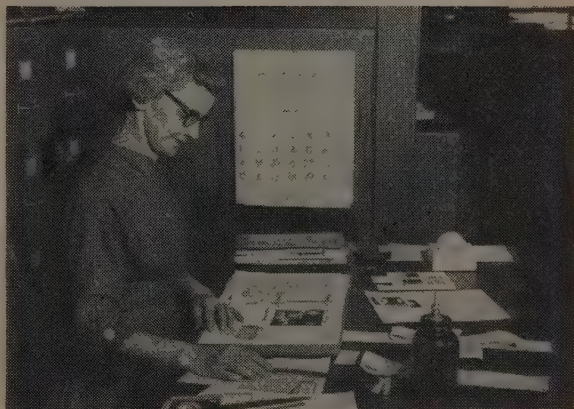
Meet the Staff!

Some time the editor has wanted to introduce his staff to the members of the staff of LUTHERAN HERALD, folks who make possible the regular appearance of the paper. Now, just as a new year is beginning—one which we believe will be unusually significant for our Church—seems to be as good a time to make the introductions as any. Therefore, meet the staff!

Herman E. Jorgensen is our News Editor. To his go all the news items which are mailed in to us from the congregations and pastors of the Church. Jorgensen does not give all his time to LUTHERAN HERALD. His chief assignment, to which he was elected by the Church, is the editorship of *Lutheraneren*, official Norwegian-language periodical of the ELC. He also



MRS. MITCHELL



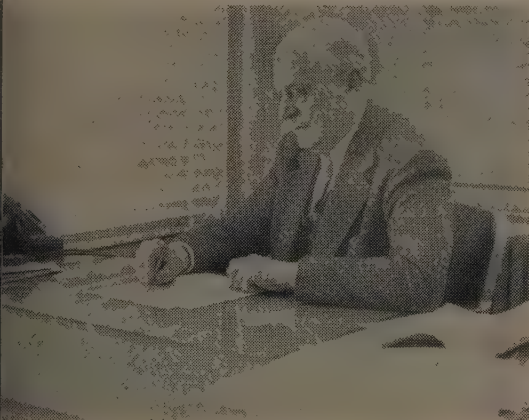
MISS ROREM

edits *Jul i Vesterheimen*, Augsburg's Norwegian-language Christmas annual.

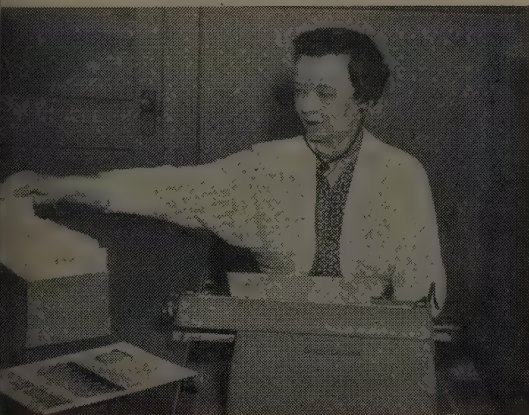
Mrs. Carmen Mitchell, assistant to the editor, has been dividing her time between her editorial work and work with the Committee on Polity and Organization. The latter job has entailed attending all meetings of JOPOC, where she has kept the protocol and assisted in editing the various documents. Now that the union documents are complete, she will use all her time with LUTHERAN HERALD as a sort of "managing editor."

Miss Marie Degerness, office secretary, came to us from Crookston, Minn., a year and a half ago. She is in charge of the office and cares for the editor's mail and correspondence.

Miss Melva Rorem, latest addition to the staff, is working with the paper for the second time; she was assistant to the editor ten years ago. She will do general editorial work, with special emphasis on manuscript editing and layouts. She will also do a good deal of writing.



DR. JORGENSEN



MISS DEGERNESS



RNS Photo

The sun has gone down,
And peace has descended on
and town;
The song-birds in silence have
to their nest,
And flowers are closing their per
rest;
So closes my heart to annoyanc
care,
In homage and pray'r.

I ask for no more;
My light I extinguish and faste
door,
And seeking my chamber, betak
to rest,
Assured that my slumber this
will be blest,
I fondly confide to Thy care and
control
My body and soul.

Someone once said, "All the money in the world cannot buy a North Dakota sunset." A person thinks of that as he sits in the solarium or lobby of Bethel Home at Williston, North Dakota. To the residents of Bethel the view of a prairie sunset brings memories: memories of hard days and better days; memories of another homeland; memories of homesteading; memories of how with shovel, axe, scythe, and hard physical labor, the last American frontier had been removed and the land was made livable and tillable; memories of homes being built and churches erected; memories of land seemingly fit only for the range transformed into fields of diversified farming.

Now, here at Bethel, aging folk live; folk who have given themselves that the United States might develop; folk who, facing what to many would be insurmountable obstacles, have with God's help come out conquering the land and the elements.

For people approaching the sunset of life, Bethel is as welcome as is the beautiful sunset to the farmer at the close of a good day's work.

Bethel Did Not Just Happen

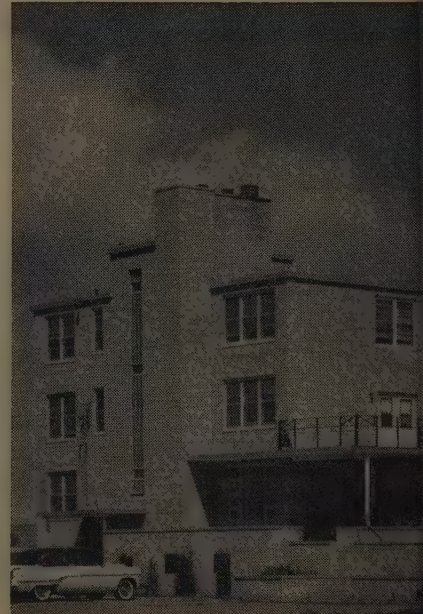
How did Bethel come to be? Bethel did not just happen. Back of it is a long story. Depression, drought, and grasshoppers came to this section of the country during the thirties. Many, completely destitute, flocked to Williston. Soon the town had needy people living in all kinds of quarters, and within its limits were many lonely, sad people.

At First Lutheran Church in Williston there were some kind, understanding women with insight into the needs of man. First Mrs. Clara Nelson, and later Mrs. Peter Erickson, Jr., and Mrs. Morten Mortenson began pointing out these needs of people, and agitating for some way of meeting the needs. Needs of people, many

of them old people, caused the Welfare Committee of First Lutheran to be created. In the early days twenty women went out to find the needy and to satisfy their many needs.

Long before Lutheran World Relief these far-sighted women were gathering clothing and distributing it to those who needed it. On this phase of the alone a very interesting story could be written. Before any thought was being given to it, these w

Sunset on the Prairie



re visiting and caring for the chronically ill, the shut-
the old and feeble.

For a quarter of a century this Welfare Circle, as it
now called, has continued the good work. From the
beginning, as they went along, these women were
constantly asking for some more permanent mode of
meeting the needs of the people they visited.

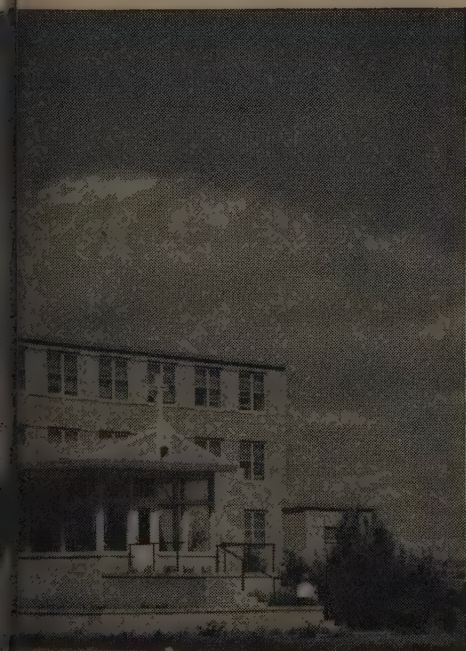
Then Something Happened

When something happened in Williston. The people of
the community had been prepared to recognize the need
of the social situation; the event of real need was there.
Then came a person who was able to put these things
together into a pattern and to guide it to its adequate
completion. This person was Dr. Casper Nervig who be-
came pastor of the congregation where the Welfare Com-
mittee had so long and so faithfully worked.

It was Pastor Nervig who saw the need for a church
home for the aging—so, the seeds of this thought were
sown. In January, 1946, a committee of five (four lay-
men and the pastor) began by writing to the pastors of
three circuits—Williston, McKenzie, and Crosby—and
inviting them to come to a meeting in Williston.

After a research study and survey had been made, it
was discovered that the overwhelming majority of the
people (85%) were of Norwegian Lutheran heritage.
There were also some of Danish and Swedish heritage.

Fernanda Urberg Malmin



January 17, 1956



Ole Olson, who is blind, enjoys the hobby of making belts.



Bethel Home Ladies' Aid



Lewis Lutz, above, enjoys his 100th birthday. Below, he returns from a Christmas shopping trip.



Whose, then, was the responsibility? The original committee decided it would add to itself. Each congregation in the participating circuits should be represented by its pastor, and one delegate for each one hundred members or major fraction thereof. It is impossible even to list the names of all who have helped make Bethel possible.

Two Years to Build

It took two years to build Bethel Home. Ground breaking ceremonies were held on May 4, 1949, dedication services in the fall of 1951, and the Home was opened on July 10, 1951.

The plans for furnishing the Home were well laid out, as was all the rest of the planning. An analysis was made of the number of Ladies' Aids in the circuits represented; how large was each; how much could each give? For example, if a Ladies' Aid was small it could give one-half a room. There was a WMF room sponsorship committee with representation from each circuit. Five women went out to speak to all the Ladies' Aids. And now, these women's groups come to the Home to visit and present a program for the Home.

The chapel, solarium, and dining hall are built around the hub of a lobby-living room, close to the easily accessible elevator and stairs. Each detail of the building was carefully thought through in order that the most comfort possible could be given the residents.

This careful planning has allowed for sufficient privacy for each resident, yet opportunity for group activity. There is an infirmary for those who need hospital care.

The ladies' parlor on second floor is a veritable beehive of activity. The old reed organ is played and women sing enthusiastically. In the same lounge the Bethel Ladies' Aid meets regularly at ten o'clock during the forenoon on the second Wednesday of each month. Here hymn singing, scripture reading, Bible study, readings from *LUTHERAN HERALD* and *The Missionary* make up the meeting. Roll call is answered by Bible quotations, and a free will offering is taken. Ragnhild Evenson from Wild Rose, North Dakota, a former president, said, "I can't live without a Ladies' Aid. I've always belonged to one." There are about twenty members belonging to this Aid.

Mrs. Iver Forthun, from Hettinger, North Dakota, was president during 1955; Mrs. Amalie Borgen, secretary, years ago presided over a parsonage in Canada. Mrs. Forthun said, "We are workers, too." And so these women are! Their handwork is sold and the proceeds are used to help buy things for the Home, as the chapel organ and an intercommunication system, which will be used especially for the comfort of those residents who are in the infirmary and unable to get to the chapel.

Those Who Live Here

The spiritual tone of the residents was beautiful to hold. All had their well-worn Bibles and hymnbooks. To hear, for example, Maria Moe sing, "Sörg, O Kja Fader, Du" in full, clear, beautiful tone brought to mind the hours she must have entertained herself as she watched the cattle on the "saeter" near Trondheim. Maria Moe came to the United States in 1933. Now all relatives, each having homesteaded near Watford City, North Dakota, are gone. She, alone yet cheerful, fills a home at Bethel.

The men who are able to do so garden or color papers, help as handymen, or do whatever their health permits. The colorful flowers on the grounds show that they had received excellent care. The job of conquering the soil in western North Dakota was not an easy task, and the bent bodies of the men show results of hard physical labor.

Though the intake policy of the Home is not restricted to Lutherans of Scandinavian background, majority of the residents to date are tillers of the soil who have migrated from Norway, with some also from Denmark and Sweden.

So, Bethel Home, a \$300,000 three-story brick structure rises up in northwestern North Dakota in an area where the Missouri Breaks are easily visible to the south. U. S. highways 2 and 85 run parallel in front of the Home. Pastor P. C. Pederson is superintendent of Bethel and Miss Martha Reishus, matron. As the rising sun comes each morning after the sunset on the prairie, Bethel Home is as a warm, bright light to many of the residents through their sunset years.



Mr. Anton Storvick, a resident, who has remembered Bethel Home with generous gifts.

ou and Your Will

Alf W. Jorgenson

Sunday, January 22, thousands of you will see, for the first time, a slogan on your Sunday service folder which will become well known in 1956. "Remember the Church in Your Will" has been chosen by a great majority of Protestant Churches as a theme to remind Christians of their opportunity to extend their stewardship beyond this life.

On the cover of the Sunday bulletin is pictured a man who has been reading his Bible. Above him looms a cross. Attention is called to the fact that this cross looms large in our baptism, in our confirmation, in our lives, in our passing to glory. As the cross has been the center of our attention in our Christian life, so it should be the center of our attention as we make our wills.

In 1954 our Church passed several resolutions engaging an emphasis on "Remember the Church in Your Will" in 1956. It was left with the Board of Stewards through its Stewardship Department to place this emphasis before our congregations, organizations, and people individually. It is, then, the task and privilege of the Stewardship Department to add its encouragement and emphasis to that already given by pastors and lay leaders alike in the past decades. It is our intention to coordinate this emphasis with that given by many other Churches in nation-wide publicity, engagement, and attention.

Efforts will be made also to answer the obvious question, "Why make a Will?" The answer by sermon and Bible discussion, by visual aids and tracts will center around such themes as "A Christian Will Is an Extension of My Stewardship After This Life Is Over." These answers will develop such thoughts as "It is my privilege to distribute what I have acquired, earned, inherited or will inherit before my passing, with Christian wisdom and love."

A will made by a Christian is stewardship extended beyond the confines of this earthly life. It extends aid to loved ones and causes that are dear to one's heart. It is where need and opportunities are greatest. Emphasis will be placed on the making of Christian wills which will distribute gifts where they will do the most good according to the knowledge, wisdom, and talent possessed by the Christian testator. To make this information and emphasis available to all of our people, sample literature and suggestions for a Wills Emphasis program have been sent to each pastor as well as to circuit WMF presidents and circuit Brotherhood presidents.

A Wills Emphasis Sunday and a Wills Emphasis month are suggested, whereby the pastor, official boards, special committees, and the organizations of the congregations will bring to the attention of all members the importance of making a Christian will. Besides the literature for general distribution, a highly recommended color filmstrip and long playing record are available entitled, *Over the Wall*. It shows the typical reaction of an individual who first hears the general slogan, "Remember the Church in Your Will," and his growth in knowledge and enthusiasm as he sees the vast possibilities of this special stewardship. This filmstrip will be available for use by the official boards of the congregation, by organizations, at family nights, as well as at circuit conventions. It is booked through the circuit stewardship secretary free of charge.

A special six-page folder has been prepared, listing the names of all the departments and legal names of institutions in our Church, thereby assisting individuals and attorneys with the proper terms in the making of a will. This is available from your pastor or Wills Committee or from ELC Headquarters, Department of Stewardship, 422 South Fifth Street, Minneapolis 15, Minnesota.

Together with this emphasis on wills there will be an encouragement to purchase life insurance policies naming the Church or some institution of the Church as the beneficiary. Special literature along this line will be available through pastors and committees.

In two weeks a portion of an issue of LUTHERAN HERALD will be devoted to special articles on the Wills Emphasis. When we realize that during the past five years, an average of 6,000 adults of the ELC have passed away annually; that of these 6,000 only 60 (or 1%) left bequests annually for the Church-at-large for its work

(Continued on page 68)



Meditations for the Family Altar

J. R. Hes

TOWARD SEPTUAGESIMA SUNDAY

The Epistle: I Corinthians 9:24—10:5

The Gospel: Matthew 20

Monday, January 23

WHO WINS?

Read I Corinthians 9:24-27

Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it.

There is an old saying that if anything is worth doing at all, it is worth doing well. If this applies to ordinary, everyday matters, it certainly applies to the living of the Christian life. Paul wants to make it clear that there is danger of losing in the "race" that is set before us.

Several things must be done to make sure that we will not turn out to be losers. We must realize that salvation is a deeply important matter. We must never think of it lightly. Then we must keep in training. Another way of stating this is to say that we must stay close to God in His Word and in prayer. And with the goal in mind we will not "run aimlessly."

The secret of success, of course, is in knowing that Christ does the winning for anyone. When we dedicate ourselves to Him, we are winners.

Let me run faithfully, dear Jesus. Amen.

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Thursday, January 26

BIG RETURNS!

Read Matthew 19:27-30

Then Peter said in reply, "Lo, we have left everything and followed you. What then shall we have?"

Peter must have been honest about it when he asked this question. It was a human question. It was another way of saying, "Is it worth it?" No doubt he saw that following the Master's requirements was not going to be easy. The reply he received from Jesus made it plain to him that for whatever is invested in the Kingdom, there are big returns. "A hundred-fold," Jesus puts it.

And that is true to this day. You get back far more than you can begin to guess when you go with God. Not that you go into it with your eyes on the reward. You go into it because you need salvation, and you want to serve. Salvation and service are great rewards. Then, the Bible reminds us that human eyes have not seen nor have human ears heard the wondrous things God has prepared for those who love Him. If you ever catch yourself discouraged about things, just remember what Jesus has said.

Tuesday, January 24

IT COSTS

Read Matthew 5:1-12

"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

In all of these sentences from the lips of Jesus, there is a reminder that there is a hard, or difficult, side to life to which the Kingdom of God holds a comforting answer. In the tenth verse there is a reminder that following Jesus faithfully has in it a price. It costs something. Being "persecuted for righteousness' sake," He called it.

And this cost is real. We do not need to think of Christians being thrown to the lions or being burned for their belief. There are all sorts of costs to any person who takes Jesus seriously today, just as it was true many centuries ago.

How much it is costing by way of hurts from society, by being called odd or unusual because you are a Christian, is a good index, or measure, of how good a follower you are. Those who are persecuted for righteousness' sake are in the kingdom, Jesus says.

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Friday, January 27
NOTHING BUT GAIN

Read Philippians 3:7-11

I indeed I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord.

Paul said that he lost some things when he came to Christ. He listed some of the "possessions" he left behind. But when it came right down to it, he said, he had lost not a thing. He had made a great gain. Christ was of such surpassing worth that so long as you had Him nothing else had any value to compare.

How surprising it is that there are many who do not have Christ because they hold too dear something that keeps them from coming to Christ. And this is sad. It shows that the eyes have not been opened to read the price tags correctly. And without being able to see what has real value, it is impossible for some to take Christ and throw aside this other "idol" or interest.

But how good it is to know Jesus Christ the Lord. And to know that nothing, yes, nothing in the whole wide world can compare in worth with Him!

Wednesday, January 25

WORTHY WORK

Read I Corinthians 3:7-9

For we are fellow workmen for you are God's field, God's building.

This is a note to everyone who is engaged in the Lord's work. Not only pastors, missionaries, teachers, and special workers, but to all who call themselves Christians. All of them are working for God.

Does that include me if I am a student in school, or a carpenter, or a father? Am I working for the Lord if I am a nurse, a housewife, or a clerk in an office? Yes, that includes me.

How fine it is that God can use us! While we work to make a living, we can use us to make a life. It is good to know that our days and years are being spent in "making ends meet," with the idea of using them to show for our having been used. We have a worthy work to show. We are a part of God's creative plan. For each of us there is a part to carry out. And it depends on us to do it.

What assignment has God put on your hands? Are you working at it?

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Saturday, January 28

HIS PROPERTY

Read Matthew 25:14-18

"For it will be as when a man goes on a journey called his servants and entrusted to them his property."

There are many lessons to be drawn from the Parable of the Talents. One of the main lessons is that everything belongs to God. Nothing is mine. It was put into my care, given over to me for the time, no matter what I have. And God is watching what I do about it. He is anxious to see whether I treat my possessions as though I thought they were mine, or respectfully bore in mind that they are His. It makes a big difference which I think.

Another lesson is that we are accountable. God comes to add up the score and expects that I shall do something with what He has put into my care. He does not want His investments to go to waste. He wants them to grow. Every day, every opportunity must be put to good use. Good use is God's use.

Make me a faithful talent bearer, O God. Let me use the treasures You have given me to Thy honor and glory. Amen.

Schools and Colleges

Edited by the Division of Higher Education

COLLEGES ANNOUNCE WINTER TOUR ITINERARIES

Graceland College, Iowa—The *Luther College* choir will tour four Midwest states, starting January 28 through February 9, according to Prof. Weston H. Noble, director. The 1956 concert tour includes four appearances in the following

January 28, Forest City, Iowa; Jan. 29, Ladcliffe, Iowa (afternoon); Jan. 30, Marshalltown, Iowa (evening); Jan. 31, Calamus, Iowa; February 1, DeKalb, Ill.; Feb. 2, Grand Rapids, Mich. (evening); Feb. 3, Muskegon, Mich.; Feb. 4, Chicago, Illinois; Feb. 5, Rockford, Ill.; Feb. 6, West Allis, Wisconsin; Feb. 7, Wittenberg, Wis. (afternoon); Feb. 8, Wausau, Wis. (evening); and Feb. 9, Decorah, Iowa.

St. Olaf College, Minn.—Following the successful tour of the East and several European countries in the summer of 1955, the *St. Olaf Lutheran Choir* will travel to the Eastern Seaboard for their 1956 winter tour.

Directed by Dr. Olaf C. Christian, the choir will sing 21 concerts in ten states, the District of Columbia, and Ontario, Canada.

The complete itinerary follows: Jan. 28, Bethel Lutheran Church, Madison, Wisconsin; Jan. 29, Milwaukee Auditorium, Milwaukee, Wis.; Jan. 30, High School Auditorium, Joliet, Ill.; Jan. 31, Orchestra Hall, Chicago, Ill.

February 1, Peristyle, Toledo, Ohio; Feb. 2, Institute of Arts Auditorium, Detroit, Michigan; Feb. 3, Masonic Auditorium, Cleveland, Ohio; Feb. 4, High School Auditorium, Erie, Pennsylvania; Feb. 5, Kleinhans Auditorium, Buffalo, New York; Feb. 6, St. Andrew's Lutheran Church, Waterloo, Ontario, Canada; Feb. 7, Cutler Union, New York, N. Y.; Feb. 8, Union College Chapel, Schenectady, N. Y.

February 9, Veteran's Memorial Auditorium, Providence, Rhode Island; Feb. 10, Town Hall, New York; Feb. 12,

Woolsey Hall, New Haven, Conn.; Feb. 13, High School Auditorium, Havre de Grace, Maryland; Feb. 14, Constitution Hall, Washington, D.C.; Feb. 15, Oller Hall, Huntingdon, Pa.; Feb. 17, Great Lakes Naval Center; Feb. 18, Austin, Minn.; and Feb. 19, St. Olaf Home Concert.

Moorhead College, Minnesota—The *Concordia College Choir* is preparing to leave for a three-week concert tour of fifteen states.

The choir, composed of sixty-six students, is directed by Paul J. Christiansen; the music administrator is Kurt Wycisk.

A chartered bus will transport the singers as far south as Texas and return in time for the home concert at Concordia on February 26. The 1956 concert tour itinerary is as follows:

Feb. 2, Montevideo, Minn.; Feb. 3, Brookings, S. Dak.; Feb. 4, Fairmont, Minn.; Feb. 5, Canton, S. Dak.; Feb. 6, Sioux City, Iowa.

February 6, Des Moines, Iowa; Feb. 7, Boys Town, Nebraska; Feb. 8, Omaha, Nebr.; Feb. 9, Marshall, Missouri; Feb. 10, Lindsborg, Kans.; Feb. 11, Tulsa, Oklahoma; Feb. 12, Fort Worth, Texas; Feb. 13, Dallas, Texas; Feb. 14, Shreveport, Louisiana; Feb. 15, Jackson, Mississippi; Feb. 16, Baton Rouge, Louisiana; Feb. 17, New Orleans, La.; Feb. 18, Memphis, Tennessee; Feb. 19, Oak Ridge, Tennessee; Feb. 20, Louisville, Ky.; Feb. 21, Goshen, Indiana.

February 22, Bloomington, Ill.; Feb. 23, Racine, Wis.; Feb. 24, Janesville, Wis.; Feb. 25, Mason City, Iowa; Feb. 26, Minneapolis, Minn.; and February 27, Moorhead, Minnesota.

CAMPUS NEWS NOTES

Five members of the senior class at St. Olaf College have been elected to membership in Phi Beta Kappa on the basis of their outstanding academic achievement through their junior year.

The newly elected members are: Ruth Stolen, Stoughton, Wisconsin;

Odean Severseike, Belmond, Iowa; Elizabeth Haaland, Fairfax, Minnesota; Frederick Roesler, Wauwatosa, Wisconsin; and Donald Roiseland, South St. Paul, Minnesota.

The Pacific Lutheran College Choir made several appearances in the Tacoma area singing Yule concerts. They sang for the inmates at the U. S. Penitentiary, McNeil Island, the Pierce County Association of Childhood Education, the Tacoma Junior Women's League and the patients at Western State Hospital. They gave a half-hour television show and two radio broadcasts.

PLC President, S. C. Eastvold, has been elected to the Commission of the Northwest Association of Secondary and Higher Schools. The association is the accrediting body for the schools in seven states and Alaska. The commission to which Dr. Eastvold was appointed represents the association in the accrediting of higher educational institutions.

Forthcoming on the Concordia College lyceum schedule are: January 20, Julliard String Quartet; January 31, Zino Francescatti, violinist; February 17, Leonard Shure, pianist; March 23, George Forell, theologian; April 9, Mack Harrell, baritone; April 25, Minneapolis Symphony Orchestra; and May 4, Gerard Priestly, historian.

Two of the nine featured attractions already heard are: Robert Shaw Chorale and Orchestra, November 11, and Robert Lawrence at the piano in a musical lecture on November 28.

"Peter Pan" was the third theatre production at Augustana College, given on the campus December 1-7. Playing Peter Pan was Beverly Miller, Windom, Minn.; Captain Hook, John Beardsley, Sioux Falls; and Bill Horeis, Fritz Lennon, and Levenson playing minor roles.

Here and There on the Christian Front

Edited by Raymond M.

HOME MISSIONS OFFICIALS



RNS Photo

Mission leaders review reports submitted by 11 study groups at the sixth annual assembly of the National Council of Churches' Division of Home Missions. Left to right are: Dr. H. Conrad Hoyer of Chicago, executive secretary, Division of American Missions, National Lutheran Council; Mrs. J. N. Rodeheaver of Winona Lake, Ind., chairman of work in home fields, Woman's Division of the Methodist Board of Missions; and Dr. Theron Chastain of New York, executive secretary of the American Baptist Home Missions Societies.

PROTEST THREAT TO EDUCATIONAL TELEVISION

Two Protestant groups filed briefs with the Federal Communications Commission in Washington, D.C., protesting any revision of its rules that would jeopardize the future of educational television. They are the Broadcasting and Film Commission of the National Council of Churches and the Office of Communication of the Congregational Christian Churches. Both briefs stated that proposals now before the Commission to revamp the entire allocation of television frequencies would, if adopted, "mean the death of the reservation of channels for education." They requested that the FCC "maintain intact its Table of Assignments including the reservation of all television channels presently reserved for educational purposes."

Religious groups are concerned with the proposals because the reserved channels are available to church-affiliated colleges and universities on the same basis as state schools. In their briefs, the two Protestant groups discounted the argument that educators have been unduly slow to take advantage

of the television frequencies that have been reserved for educational stations. They maintained that educators cannot be expected to move as fast as business and industry.

INDIA'S PRESIDENT ASSURES MISSIONARIES OF FREEDOM

President Rajendra Prasad of India assured foreign missionaries that his government had no intention of curtailing their freedom or interfering in any way with their church work. He said that Indian as well as foreign Christian missionaries were welcome to preach the message of Christ in India. But he warned Indian missionaries that loyalty to country must supersede loyalty to faith. He spoke at ceremonies marking the 1,903rd anniversary of the arrival in India of St. Thomas, a disciple of Jesus.

The President said that the government intervened in mission activity only when it suspected that missionaries were deviating from the correct path. He apparently was referring to charges by government sources that some missionaries were engaging in political activities.

"I can give assurance to all inhabi-

tants of this country," the Indian president continued, "that we do not expect is loyalty to country and not any dogma or faith. As long as a citizen is loyal to his country he has nothing to fear from the government from any non-official agency." He stressed that the government tried best to give fair treatment to, and equal respect for, all religions.

PRIEST WILL BE LOBBYIST

The Rev. Edward Sadvary of Mary's Carpatho-Russian Catholic (Eastern Rite) Church in Akron, said he will register as a lobbyist with the state government and "devote much time as necessary" to get legalized for church groups in Ohio. "Some churches are now holding games illegally because, in many cases, proceeds from the games are needed for church operation," he said.

The priest said Ohio's ban on gambling is one of the chief reasons his church has been unable to build a pro-

CHRISTMAS BROADCAST TO POLAND



RNS

A special Christmas Day program broadcast to Poland by Radio Free Europe is recorded in a studio in New York by Polish-American children. Similar messages were broadcast to Catholics and Protestants in other countries behind the Iron Curtain by RFE's Voice of America. Among the countries to which the programs were beamed: Czechoslovakia, Romania, Bulgaria, Albania, Lithuania, Latvia, and Estonia.

RECEIVES PRE-INDUCTION MANUAL



NLC Photo

Gen. Lewis B. Hershey, director of Selective Service, receives a copy of "So You're Into Service," a pre-induction training manual published by the National Lutheran Alliance's Bureau of Service to Military Personnel. Making the presentation is the Rev. O. Midboe, secretary of the Bureau. More than 25,000 copies of the booklet have been distributed.

1000 recreation center for young people. He proposes that the games be permitted only on church property, under the sponsorship of a church or other organization, and with all proceeds being used for church purposes. When the legislature meets in special session in January, he said, he will make a strong attempt to line up support for his proposal among the legislators. If that fails he expects to circulate petitions to put the issue on the ballot at the next general election. "There is much energy would go a long way in some other directions!"

ROCKEFELLER SEMINARY GRANTS

grants totalling \$10,375,000 from a fund established by John D. Rockefeller Jr. were made to six international seminaries and the American Association of Theological Schools. The six seminaries are Vanderbilt University School of Religion, United Theological Faculty of the University of Chicago, Pacific School of Religion, Union Theological Seminary (New York), Yale University Divinity School, and Harvard University Divinity School. Of the total the seminaries receive \$9,650,000 and the American Association of Theological Schools, \$725,000.

The grants were from a \$20,000,000 fund by Mr. Rockefeller to strengthen

and develop Protestant theological education in the United States. The gift was made a year ago to the Sealantic Fund, Inc., which he set up in 1938 to administer some of the gifts of his general philanthropic program. It was believed to be the largest single grant ever made for religious training purposes. The gifts for the seminaries were in the form of contributions and pledges that will turn into cash when

the schools themselves raise stipulated sums.

The grant to the American Association of Theological Schools included an amount of \$500,000 to initiate a five-year faculty fellowship program and \$225,000 payable over a ten-year period, enabling the Association to engage a paid staff to broaden its consultation service for members on curriculums, accreditation, joint study projects and fund-raising.

WORTHY OF NOTE . . .

Methodist young people soon will be getting instruction in Sunday schools on "the Christian way to drive a car." This was decided by the 116-member curriculum committee of the Methodist Board of Education. . . . A course in Christianity will be taught to Christian students in government and private schools of Syria under an order issued by the Ministry of Education. Courses in Islam were made compulsory for Moslem students in government schools two years ago. . . . The Supreme Court of Hamburg upheld the claim of German Churches to what is left of about \$45,000 church bells scrapped by the Nazis for armament purposes during World War II. For years Roman Catholic and Evangelical authorities have made joint legal efforts to regain the scrap.

LABOR LEADERS GET AWARDS



RNS Photo

George Meany, president of the newly-merged AFL-CIO (left), and Walter P. Reuther, a vice-president of the AFL-CIO and head of its Industrial Union Department (second right), were presented with the annual Social Justice Award by the National Religion and Labor Foundation at a luncheon in New York. The presentation was made by Rabbi Isidor B. Hoffmann of New York, the Foundation's co-chairman for religion. Looking on is Protestant Episcopal Bishop Horace W. B. Donegan of New York, who was toastmaster. Mr. Meany and Mr. Reuther were honored for their work in achieving unification of the American labor movement.

A Brush With the World

Harold B. Kildahl

THE THIRD SUNDAY AFTER EPIPHANY

January 22, 1956

Text: Matthew 8:1-13

We do our very best, of course, to demonstrate the fact that our faith is not a possession that should be kept under lock and key, or a light that should be shielded by a bushel, but we don't succeed very well. Not really. It still appears on close examination that the Christian faith is an area of life, an experience among many, a facet of being, or a branch of life, at best. We go along in life dividing ourselves into categories of activity, one for social affairs, another for economic (and how we dote on that one), and still another for politics and international affairs. Tacked on somewhere, perhaps in between, is one for religion and for Christian experience. Thus we appear as the many-headed creature and as a consequence live our days like the man who mounted his horse and rode off in all directions. Somehow it doesn't get across very well that the Christian faith is something vital in every activity, every relationship, every aspect and facet of life, that in fact it is life.

Now, there is something about Christ that should focus our attention on Him and His manner of living. He got right into the world. He projected Himself and His word and mission into the direst lives of men that surrounded Him and who came to Him for help. Whether it was a leper or a centurion (a foreigner, certainly), or a harlot condemned, it mattered not at all to Him. He got into their lives and extended Himself by offering aid and succor in answer to prayer. The text speaks of a "brush with the world." And somehow, it must follow that Christians today, men and women like ourselves, ought to have "a brush with the world" too, not only once, but often, carrying into the lives of others the demonstrated Gospel of forgiveness and love, the healing Gospel for the souls of men.

Therefore, I would suggest to you that your life begin now to play its proper role by re-examining the purpose of the Gospel, the intention of the faith, the consequences of salvation (for you are saved to serve), and get into the world with your voice and your hand and demonstrate the Gospel in action. You can hardly do this by contributing a dollar a week to the Church.

Christ our Lord was born in a stable. He lived in humble surroundings. He surrounded Himself with humble ordinary men. He walked right into life. And you know the rest. Men were healed, restored, redeemed, saved, and you have the "Gospel preached into your ears." The Church of today and Christians in it need to have a "brush with the world," for the "testing of the pudding is in the eating," and the vitality of the faith is in the doing. Amen.

You and Your Will

(Continued from page 63)

in general and its various institutions then we need for this emphasis.

Anyone who has an estate of \$1,000 or more (and will include most of the adults) should make a will should consider seriously what portion he will for the Lord's work. He cannot take anything with him. It will be distributed by someone according to his will. It is the Christian's privilege to say how and where distribution shall be made through his will. If who have much leave a goodly portion for Kingdom work, and those who have a little leave at least something for Kingdom work, there will be from year to year an ever-flowing stream of gifts which the Church can use in establishing churches, expanding missions and in works of mercy, until that great day when we shall all be called to account and commended for our stewardship.

Throughout this emphasis on "Remember the Lord in Your Will" you are encouraged to plan, to pray, to give encouragement so that many Christians may be fit to return to the Lord what He has so generously graciously bestowed upon them during their life on earth. The last thing that you say for Jesus on this earth shall be in your will.

Progress Report
LUTHERAN REFUGEE SERVICE
235 Fourth Avenue
New York 3, N. Y.
December 27-30, 1955

Assurances

To January 1	2
December 27-30	2
Total Assurances	4

Arrival of Refugees

To January 1	1
December 27-30	1
Total Refugees Arrived	2

Correspondence

THE NAME AGAIN

►The feeling of a recent correspondent in LUTHERAN HERALD is, I'm certain, the feeling of many: the rest to the announcement of the name for the new Church slow and small. Certainly two million people are not so agree so quickly to something as important as a name, especially the name of their Church.

Whatever be the cause of the strange delay in response many of us are happy that the name is not going

nged. I myself am a member of "the American Lutheran Church," but attend the seminary of "The Evangelical Lutheran Church." Yet, I find nothing commendable in any of the suggested names, either the official one, or many unofficial ones. It is both confusing and unwise to change the name of any of the Churches which are party to the merger, and the prefixing of "The" to the name is not a solution.

In my estimation, there is one name that would be truly fitting for the new Church. It would de-emphasize the personality of the man, thereby embarrassing those antagonists who needled us about their failure to find the name "Luther" in the Bible, and also causing the bones of the beloved pastor to rattle in applause. It would emphasize our position as standing firmly upon nothing less than the Good

News of salvation itself. And, although the field seems quite clear at the moment, it would insure us against being confused with anyone else who should take up the name "evangelical." The name I wish to propose: the Lutheran Evangelical Church.

EUGENE K. HANSON, Intern
St. Olaf Lutheran Church
Austin, Minn.

The Correspondence page is intended to be an open forum for the use of our readers. The views expressed on this page are those of the writers, with which the editor may or may not agree. Brief letters on pertinent subjects are invited. It goes without saying that nothing contrary to the teaching of the church will be accepted.

Within the E.L.C.

IONS

The Rev. A. O. Odegard, who some time ago had to resign from his parish at Springfield, Oregon, on account of ill health, has not improved greatly during his rest period; he is still bedridden and in a weakened condition. He is unable to answer letters, but has addressed to his home, 1312 Locust Str., will doubtless cheer him.

The Rev. Oliver Seim, pastor since 1949 of Bethany Church, Thompson, Minn., has accepted a call to St. John's Church, Creston, Ill.

The Rev. A. M. Stene, who has been pastor of St. Paul's Church, Manitowish, Wis., is moving in January to a new parish, Calvary in Beloit, Wis. The completion of the first unit church in this new parish is expected to take place in February.

The Rev. E. A. Stime, dean at the Lutheran Bible Institute, was presented a cash gift in recognition of fifty years of service with the Lutheran Bible Institute (ten as dean), at a jubilee dinner on Dec. 15.

O. M. Norlie, professor emeritus at Olaf College, Northfield, Minn., is eighty years old on January 1. Well known as a Bible scholar and particularly as a compiler of Lutheran statistics, Dr. Norlie is still in good health.

The Rev. Joseph M. Rostad, Area Minister, Alta., has accepted a call to the St. Albert parish, Prince Albert, Sask.

Stors Marvin B. Odland and A. R. Ness will presently move to new homes, respectively Provost and Medicine Hat in Alberta.

The Rev. Allen Severson has been on a leave of absence from his parish at Birch Hills, Sask., to teach during the winter term at the Lutheran Col-

legiate Bible Institute, Outlook, Sask.

The Rev. Maurice A. Schmidt will be installed as assistant pastor of Trinity Church, Owatonna, Minn., Jan. 29.

The Rev. Walter A. Olson, pastor since 1949 of the Church of the Good Shepherd, Des Moines, Iowa, has accepted a call to Trinity Church, Rhineland, Wis., and will move there April 15.

Dr. Kenneth Bjork, professor of history at St. Olaf College, has been appointed by Governor Freeman of Minnesota chairman of a newly organized governor's committee on refugee relief.

The Rev. John H. Johnson was installed Dec. 18 as pastor of Burke Church near Madison, Wis., by District President Schmidt.

Mrs. A. M. Kraabel, wife of the pastor of Our Saviour's Church, Minneapolis, Minn., was recently re-elected president of the National Lutheran Nurses' Guild.

The Rev. Hoover T. Grimsby, pastor of Ascension Church, Milwaukee, Wis., has been given the Milwaukee Junior Chamber of Commerce distinguished service award for 1955.

Mr. O. K. Storre, who for several years served as a member of the ELC Board of Trustees, has been presented a certificate of recognition by the Iowa Creameries Association for active promotion of the dairy industry in Iowa.

DISTRICTS

Eastern

Eau Claire, Wis. Trinity Church, parish of the Rev. Luther S. Borgen, has completed the second unit of its church plant, a new educational building, only fifteen months after moving into its first unit. The erection of the first unit was made possible for this

young congregation, organized in the spring of 1954, through a loan from the Department of Home Mission. Not only has this loan now been paid in full, but the financing of the second unit has been effected by the membership of the congregation. The new building will be dedicated Feb. 26. The next project of this rapidly growing parish will be to provide for the erection of the main church and for expanded educational facilities. The congregation now has a membership of 680, having had an increase of 216 during 1955.

Northern Minnesota

Perley, Minn. On Nov. 27 the Rev. R. L. Larson was installed by District President Hanson, as pastor of the Perley parish, which consists of three congregations: Kirkebo, Bethania, and Nora. Four days later the Kirkebo church was destroyed by fire. The congregation will begin rebuilding next spring.

North Dakota

Brinsmade, N. Dak. Lutherans of Benson County have recently sent a carload of wheat (1,189 bushels) and \$1,596.00 in cash, in response to the All-Lutheran Food Appeal. County chairman is the Rev. David Campbell of Brinsmade.

California

Los Angeles, Calif. Our Savior's Church, parish of the Rev. Myrus Knutson, received eighty-eight new members on Dec. 18. In the evening the Sunday school gave a candlelight pageant.

Rocky Mountain

Genesee, Idaho. Last fall Lutherans of Latah County shipped a carload of wheat, containing 1,188 bushels, in response to the All-Lutheran Food Ap-

peal. A dedication service was conducted before shipment by the Rev. Sigurd Lokken of Moscow.

Canada

Edmonton, Alta. Central Lutheran Church, parish of the Rev. Gordon Hope, has erected an eight-room parsonage next to its recently enlarged church. On Dec. 11 the congregation welcomed 25 new members.

Calgary, Alta. Dedication festivities in the new Faith parish in this city took place Nov. 25-27. The church and parsonage were dedicated on the concluding day, the officiant being Dr. O. K. Storaasli of Saskatoon, Sask. Other speakers at the various events were: District President Dale, Dr. G. O. Evenson, the Rev. A. M. Vinge, and Mrs. G. Hoyme. The Rev. Raymond O. Olson is pastor of Faith parish.

OBITUARIES

The Rev. Richard E. Hofstad

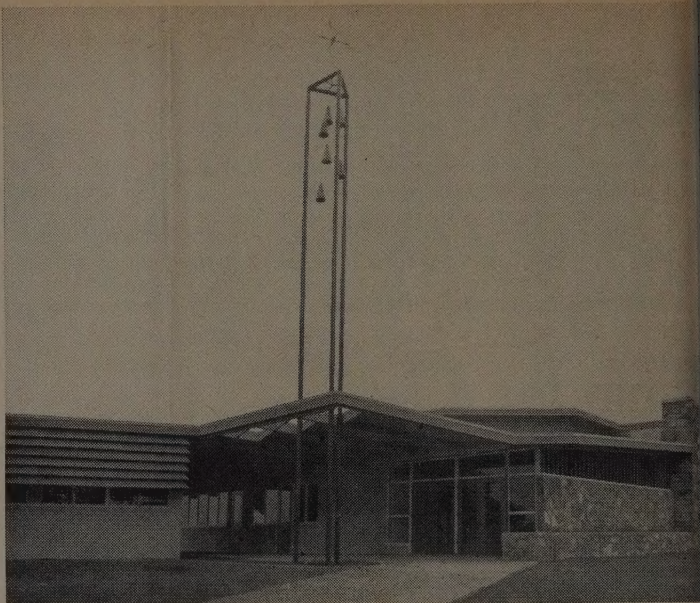
The Rev. Richard E. Hofstad, until recently pastor at Creston, Ill., died Dec. 22, only two days after having moved to Beloit, Wis., where he was to have served as visitation pastor in Our Savior's parish. He had suffered a heart attack late in June, and his health had not been of the best since. Funeral services were conducted Dec. 23 at Our Saviour's Church in Beloit, the Rev. A. R. Mollrem officiating; internment took place Dec. 26 at Clark, S. Dak. Born Sept. 12, 1897, at Clark, S. Dak., Hofstad attended Red Wing Seminary, St. Olaf College (B.A. 1921), and Luther Theological Seminary (1926-29). After graduating from St. Olaf College he served as dean of men at Red Wing Seminary for two years. He was president of Augustana Academy, Canton, S. Dak., 1934-47, and of Dakota Lutheran High School, Minot, N. Dak., 1948-52. He served parishes at Reeder, N. Dak., 1929-34, at Williams, Iowa, 1947-48, and at Creston, Ill., 1952-55. He is survived by his wife, nee Alma Aarsvold; his son, Richard A., a student at Luther Theological Seminary; his daughter Lois, parish worker at De Kalb, Ill.; a brother and a sister.

ANNOUNCEMENTS

Wanted: 25 used Concordia hymn books by St. Luke's Lutheran Church, Portland, Oregon. Write Richard E. Paul, Jr., 2624 S. W. Troy, Portland, Oregon.

For Sale: Seven communion trays (silver plated) with glasses. Write Parish Secretary, Ascension Lutheran (Continued on page 71)

"THE MOST MODERN CHURCH IN SAN DIEGO"

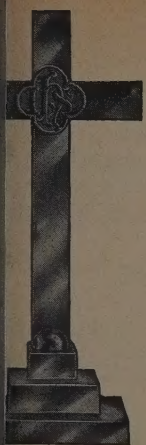


Rated as "the most modern church in San Diego," this \$125,000 California church erected by College Lutheran Church was dedicated Nov. 27 by Dr. Gaylerd, president of the California District. Dr. Philip S. Dybvig, ELC Home Missions director, spoke at special services. Organized as a Home Mission congregation in 1950, the church is preparing to pay its remaining indebtedness to the Department this year. The church plant is located on four acres of land which afford, in addition to parking room for the future erection of a main church and parsonage. Of contemporary functional design, the unit features a chapel seating 330, a Sunday school section (auditorium, eighteen classrooms), offices and other facilities for parish work. Dr. N. M. Ylvisaker has been pastor of this church since the fall of 1951.

PATIENT IN TRIBULATION



The above title fits the young lady shown seated in a wheel chair—Mrs. L. H. L. wife of the pastor of the Belfield parish in western North Dakota. Since shortly after marriage a few years ago she has been a poliomyelitis patient, and she is slowly recovering partial use of her legs. Standing back of her—in the picture as well as in prayer—are wives of the other clergymen of the Dickinson Circuit (left to right): Mrs. A. J. Wig Halliday, Mrs. E. A. Greffthen of Taylor, and Mrs. O. L. Olsrud of Beach.



Beautify Your Church for Easter

If you are planning new furnishings for your church, now is an ideal time to order for delivery before Easter.

Altar Brassware Fabrics for Dossal Curtains
Pulpit and Altar Hangings Choir Gowns and Collars
Children's Chapel Sets Memorial Gift Suggestions

For Complete Information Write to Our
ECCLESIASTICAL ARTS DEPARTMENT

Augsburg Publishing House, Minneapolis 15, Minnesota

(Continued from page 70)

ch, 1236 S. Layton Blvd., Milwaukee 15, Minn.

The first annual winter retreat for adults, sponsored by The Milwaukee Young Adults, will be held 27-29th at Green Lake Baptist Church near Ripon, Wis. Guest speaker Rev. Carroll Hinderlie. Information may be obtained from Retreat Committee, Our Savior's Lutheran Church, 3022 W. Wisconsin Ave., Milwaukee, Wis. Advance registration fee \$2.00 should be sent to the Committee at the address given.

Placement Service

The purpose of the Placement Service is to assist in the locating of our people in communities served by the Lutheran Church. The Placement Service has not investigated the merits of the propositions advertised and has no responsibility in the matter. Your ads and communications to The Placement Service of the E.L.C. New address: 422 South Fifth Street, Minneapolis 15, Minnesota.

FOR SALE

10 acre farm, southeastern South Dakota, 2 1/2 mi. to Lutheran Church, 1 school. Modern buildings: 32 ft. silo, well with windmill, water piped to chicken house, cattle and hogs, two cisterns and one reservoir. Good fences. Available March 1. 447-1A

WANTED TO BUY

10 acre farm, 2 bedroom modern house with electricity and running water. Good crops, some stock and machinery. Close to school bus route, in Lutheran community, Minnesota. 447-2A

WANTED TO RENT

seminary student and wife would like 4 room unfurnished or partly furnished apartment in area not too far from Luther Seminary. To occupy about February 1. 447-3B

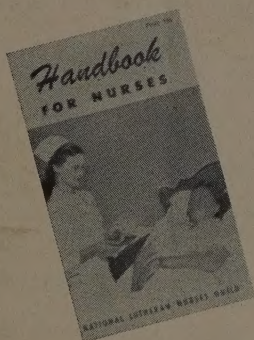
HELP WANTED

Two teaching vacancies, one in department of Home Economics, the other in Women's Physical Education, for 1956-57 school year, northern Minnesota ELC College. Starting salary dependent on training and qualifications, but ranging between \$4,000-\$4,800. Master's is minimum degree. 447-4F

Secretary wanted for staff of Minneapolis suburban ELC Church. Typing, shorthand, and mimeograph experience necessary. 447-5F

Housekeeper wanted in modern farm home. No children. No outside work required. Farm is 1/2 mile from ELC church, 1/4 mi. from store. Mankato area, southern Minnesota. 447-6F

Position now open for caretaker at a Puget Sound Bible Camp near Tacoma, Wash. All-year position. Free use of newly remodeled 3 bedroom home with full basement and furnace, all utilities. Salary. Especially interested in one who enjoys church work and who has had some repair and maintenance experience. 447-7G



Handbook FOR NURSES

by

CARLA HOLTERMANN AND
CAROLA HAALAND

More and more the relationship between health and religion is being recognized, and spiritual service and witness welcomed in the sick room. The intimate relationship between nurse and patient opens a wide door for service by the Christian nurse.

So that inexperience and uncertainty need not hinder the nurse when opportunities for spiritual care arise, the National Lutheran Nurses Guild has had this guide prepared. The good, sound advice will strengthen the nurse in her service.

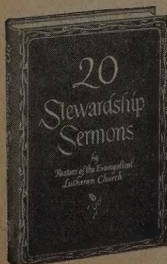
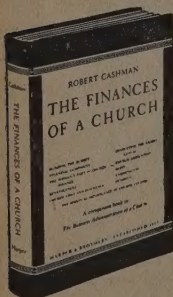
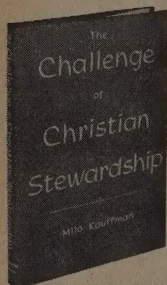
Nursing, a Sacred Calling — God Can Use You — The Meaning of Suffering — Anxious Minds, Recognition of Needs — Spiritual Needs in Various Crises — Good Listening and the Art of Reassuring — Assisting Clergyman — Introducing the Bible — Nursing in the Church — Opportunities in Public Health and Private Duty Nursing — Keep Power and Poise — Books for Happier Living — Helps for Private Devotions — Historical Sketch of the National Lutheran Nurses Guild.

35c

Code 31-2633

Augsburg Publishing House, Minneapolis 15, Minn.

Best Books on Stewardship Recommended for Layman Reading



THE MESSAGE OF STEWARDSHIP

by Ralph Spaulding Cushman

Writing out of a strong desire to reveal the deep spiritual value of stewardship Bishop Cushman shows that the principles of stewardship underlie the message of the Old and New Testaments. Rich inspiration and expert guide for all who would live a fuller Christian life and contribute to the building of a more vital Church.

Code

THE CHALLENGE OF CHRISTIAN STEWARDSHIP

by Milo Kauffman

What Christian stewardship means in everyday life is important. In this remarkable book you will find a compelling emphasis on the practical aspects of the subject. The author vividly illustrates his ideas with examples taken from wide experience. The result is interesting reading from beginning to end.

Code

NEW TECHNIQUES FOR CHURCH FUND RAISING

by Othniel A. Pendleton, Jr.

When your church needs money to carry on its work, this is the book to turn to. Here you have a thoroughly tested 10-step plan for raising church funds. Proven over a thousand churches of various denominations, the book outlines a practical way of increasing both the number and amount of pledges for the year, heightening interest in church work and activities, and building a more dedicated congregation. Based firmly on Scriptural concepts of stewardship.

Code

CHRISTIAN GIVING

by V. S. Azariah

A refreshing book on stewardship written by the late Bishop of Dornakal, India. A biographical chapter on the author is of special interest. To Keep the Church Going—Giving Churches—Causes of Inadequate Giving—Scriptural Reasons for Giving—Our Lord's Teaching About Money—A Few Examples of Giving—The Example of the Churches in Macedonia—What Is Meant by Giving—God—Some Practical Suggestions.

Code

THE FINANCES OF A CHURCH

by Robert Cashman

The minister can profitably use this book, but it is the layman who especially needs it for his understanding of the business management of his Christian work. Building the Budget—Financial Campaigns—The Woman's Part—Benevolences—Church Fires and Insurance—Conducting the Yearly Canvass—Church Accounting—Debts—Endowments—Pensions—Spiritual Significance of Church Finance.

Code

SPIRITUAL LIFE THROUGH TITHING

by G. Ernest Thomas

A very thorough discussion that not only answers the usual questions raised concerning tithing, but throws light on many aspects unrealized by the average layman. The Rediscovery of Tithing—Tithing in the Old Testament—Tithing in the New Testament—What It Means to Tithe—The Dangers of Tithing—Tithing and Abundant Living—Tithing and Vital Faith—Tithing and the World Mission of Christ—Tithing and the Stewardship Life—The Time to Tithe Is Now.

Code

THE CHIEF STEWARD

by J. E. Herrman

Addressed primarily to the pastor who must lead the way in bringing about a general participation in church affairs by his congregation members. This manual on pastoral leadership written by a stewardship counselor. It should be read by all church officers and lay leaders.

Code

20 STEWARDSHIP SERMONS

by Pastors of The Evangelical Lutheran Church

This collection of talks gives an excellent picture of stewardship in its broadest sense. This book will stimulate constructive stewardship within the congregation and will help the individual understand his personal part in stewardship.

Code

AUGSBURG PUBLISHING HOUSE, MINNEAPOLIS 15, MINN.